THE REVVARD of the WICKED.

Preached in a Sermon at *Linfield* in *Suſſex*, and publiſhed at the requeſt of ſome well diſpoſed Chriſtians.

By HHMPHREY EVERENDEN.

The fift Edition.

ECCL. II. II.

Rejoyce O young man, in thy youth, and let thine heart cheere thee in the daies of thy youth, and walke in the ſight of thine eyes: but know that for all theſe things, God will bring thee to judgement.

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To the Christian Reader.

THe meanes of Edification in the holy Scripture (gentle Reader) may all be referred to three Heads: Instructions for all. Consolations for the oppressed. Threats for those that erre, and are obstinate. These make a threefold cord, whereby God laboured to draw mankind to this end. Here hast thou one straine twisted, *viz.* the judgement or death of the damned. If therefore Gods mercies cannot allure thee to love him, here hast thou his judgements to scourge thee, that thou mayest feare him, that beginning thy wisedome in feare, thou mayest so learne to love him, that his judgements being bitter to thy taste, may cause thee to seeke to try how good he is in his mercies God give his blessing to his owne ordinance for thy good.

Thine in Christ,

HUMPHREY EVERENDEN.

THE REVVARD of the Wicked.

A SERMON PREACHED at *Linfield* in *Suſſex*.

MATTH. 25. 46.

And theſe ſhall goe into everlaſting paine

THE recompence of the righteous, and the reward of the wicked, deſcribed in this verſe, are both declared to be everlaſting the one embracing, the other deſpiſing an eternall Maieſty. Theſe that ſhall goe into everlaſting paine, are the mercileſſe, the cruell, and hard-hearted, and with them all that goe ſtiff

not into life eternall, all those that shall
1 Cor. 6. 9. 10. not inherit the Kingdome of God *.

Math. 13. 30. Our Saviour Christ describing the punishment of the damned, in the parable of the Tares, sheweth that by his Angels they shall be bound up into bundles to be burned: teaching that they that participate in sinne, shall be partakers in punishment: and further that their iudgement shall be irrevocable, their misery remediles, their estate helpelesse, for whom God bindeth, who can be able to loose?

Curious divisions of the words I purposely omit, observing the generall construction which ariseth out of the words without wresting of them, or digressing from the true meaning of them.

Doctr. The ungodly shall assuredly receive the punishment of eternall damnation at the day of iudgement.

This Doctrine is further confirmed by sundry places of Scripture.

In the 13. of Matthew is taught that the Angels shall gather together ỹ tare, that is, the children of the wicked, and bind them into bundles to burne them.

In the 20 of the Revelation is shewed that death, and hell (that is, the heires

den

eath, and hell) were cast into the lake of re: which is the second death.

In the 21 of the Revelation is threatned, that the fearefull, and unbeleeving, nd the abominable, and murtherers, and horemongers, and Sorcerers, and Idolaers, and all lyers, shall have their part in he Lake which burneth with fire, and imstone which is the second death.

Tribulation, and anguish (saith Saint aul) shall be upon the soule of every one hat doth evill, of the Iew first, and also f the Grecian:

And in his Epistle to the Thessalonians, hat Iesus Christ shall shew himselfe from eaven, with his mighty Angels, in flaming fire, rendring vengeance to them hat doe not know God, and which obey not the Gospell of our Lord Iesus Christ.

Because the Justice of God doth exact and inferre, that as every man doth sow; o he shall reape, & therefore he that sowth to the flesh of the flesh shall reape corruption: as on the other side, he that sowth to the spirit, doth of the spirit reape eternall life. *Reas. 1.*

How doth it stand with Gods Justice *Quest.*

to punish a temporall offence with an
Ans. eternall punishment?

The wicked are iustly punished for
1. these causes.

Because their sinnes are an offence
2. an eternall Maiesty.

Because they neglect an eternall good
proponnded, and set before them, which by
obedience they may obtaine, and so chose
eternall misery through walking in dis-
obedience.

3. Because if they did live eternally, they
would also sinne eternally.

4. Because the damned doe sin eternally
their transgression is coeternal with their
punishment: as therefore they shall ever
remaine in torment, so shall they for ever
remaine in unbeleefe, impenitency, blas-
phemy; so that their punishment is no
larger than their sinnes deserving it.

For the opening of this Doctrine, 2. things are to be considered.
1. Wherein the damnation of the wicked consisteth.
2. How farre their punishment extendeth.

For the first. The damnation of the wicked standeth in a twofold punishment called pœna damni, & pœna sensus, the punishment

nishment of losse, and the punishment of sense.

The punishment of losse is a separation from the presence of God, and from all ioyes, and pleasures attending the same. This is that which the Apostle teacheth, that they shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power. And how great a misery this is may appeare, in that they that are separated from Gods presence, are separated from all ioy, and pleasure, betweene which, and extreme sorrow, and misery there is no meane; for in Gods presence (and not else where) is fulnesse of joy, and at his right hand, (and no where else to be found) are pleasures for evermore: and for this cause our Saviour Christ accounteth it the greatest happinesse of the pure in heart that they shall see God: and Cain accounteth it not the least iudgement that should befall him here on earth, that he should be hid from the face of GOD. If it were so grievous to Cain, to be separated from the place of Gods worship here on earth, which is but a type of ỹ separation in the life to come, oh how grievous then

must it needs be to the damned in the life to come, to be indeed excluded from ỹ glory of God, and happinesse of the glorified?

The punishment of sense is the inflicting of torments, and miseries, both on soule, and body; for this shall be the misery of the damned, that they shall not rest without ioy, and sorrow, but as they shall be depriued of all happines, so shall they be oppressed with all unhappines, as they shall be debarred of all delight, and pleasure, so they shalbe filled with all unspeakable torments. By many things are their torments expressed in the holy Scripture most terrible, and most painefull: our Sauiour Christ sayth, Their wormes never dyeth, and their fire never goeth out, and againe, cast that unprofitable seruant into vtter darkenesse, there shall be weeping, and gnashing of teeth, Math. 25. 30. with many the like paraphrases, and denominations expressing the like. Now if nothing can be more terrible than vtter darknes, being that plague of Egypt which next to the death of the first borne most of all mowbed Pharaohs hard heart: if nothing more painefull inwardly, than the gnawing of the heart with the teeth of the serpent;

pent, if nothing outwardly, than the heate and burning of fire, yea, if nothing more intolerable than the continuance of these torments without ceasing or intermission then surely by these descriptions the Lord would have us know: that the punishment of the damned is most intolerable, and so great as the fury of Gods wrath against sin can kindle, and the rage of Sathan can inflict.

Now the reasons that the damned doe suffer, not onely the punishment of losse but of sense, that is, that they doe not onely lose the benefit of comfort, but are also tormented, are these:

First, of the punnishment of losse. Because they neglect, & despise the true good, grace, and glory offered unto them, yea and God himselfe, the fountaine of all good, and therefore it is equall, and iust that their punishment extend to this that they be separated from God, and his glory from all good, and happinesse. For God will forsake them that forsake him. *Reas. 1.*

Secondly, of the punishment of sense, Because they have chosen to follow that which is evill, and forbidden unto them, therfore it is iust, that the reward of their owne *Reas. 2.*

owne hands be given unto him, yea, it is
Pro. 5. equall, that his owne iniquities take the wicked himselfe, and that he be holden with the cords of his owne sin.

As for the second consideration, how far the punishment of the wicked doth extend, it is evident that it extendeth.

First, to every one, without respect or difference of persons or properties, to old, young, rich, poore, weake, and mighty, noble, and ignoble, wise, and foolish; Tribulation, and anguish shall be upon the soule of every one that doth evill, Rom. 2. 6. And Tophet is prepared of old; it is even prepared for the King; he hath made it deepe, and large, Esay 30. 35.

Secondly, to every part of the damned both to soule, and body, yea to every part of eyther of them, so that not so much as Dives tongue can be free from the heate of this torment, Luke 16. 24.

Thirdly, to the uttermost extremity, for it shall be the extreamest torment that may be, the breath of Gods fury kindling it, Esay 30. 33. and being without any pittying or commiseration: For there shall be judgment mercilesse to him that sheweth no mercy, Iam. 2. 13.

Fourthly,

Fourthly, to be without ceasing or intermission so that it shall be restlesse, without so much as the refreshing of a drop of water (which were a small thing in such a fire:) to cole any part of the tormented; & therefore our Saviour Christ saith in the place before named, that their worme never dieth; and their fire never goeth out: the worme biteth so long as he liveth, and the fire tormenteth so long as it burneth.

Fifthly, to eternity, for it shall be everlasting without end, & therefore it is not onely called fire, to expresse the greatnes of it, but everlasting fire, to expresse the continuance of it, Math. 25. 41. Which causeth me to remember what one saith in his meditations: If the damned were to continue in their torments but a thousand thousand yeeres, yet had they some hope: if but so many yeeres as there are starres in the skie, sands on the Sea, grasse on the ground, and dust on the face of the Earth in the greatest drought, yet they should be an end; nay if but so many thousand thousand yeeres as are starres in the Skie, sand on the Sea, grasse on the ground, and dust on the face of the Earth, yet should there be one day an end of their torments:

but

but their misery is farre otherwise, for so many thousand yeeres being ended, so many thousands of thousands are againe to begin, which also ever shall begin, and never shall have end.

Quest. Now if it be demanded by the way, whether there shall be in Hell materiall fire to the torment of the damned.

Answ. I answere it is no point of faith, or matter necessary to salvation to know, yet freely to deliver my opinion without disparagement to the opinion of the contrary minded, I see no reason to the contrary. For inasmuch as ỹ body sinneth with the soule, it is iust that it be punished with the soule. Now in so much as the Scripture hath expressed this torment of fire, I thinke it curiosity to expound that by a figure, and to be faine to search out another figurative speech to finde a matter to torment the body, fire being apt to torment, and being the greatest of all torments, neither is it materiall that may be said, that then there must by that reason be a materiall worme to gnaw, as well as fire to burne, for fire can torment the body, but a worme cannot torment the soule, and therefore that which cannot litterally

terally be understood to be done, must be figuratively expounded, which exposition that may be done, so understood, needs not but litterally to be expounded. *Vse.* 1.

This doctrine may be a powerfull motive to all wandring sinners, that goe astray after the corruptions of their owne hearts, in the desert paths of disobedience, to returne unto their God by true repentance, least they die the death for their disobedience: if the poore sheepe in the wildernes did but know, that if they continue straggling from their fould, they would assuredly be devoured of the Wolfe, they would surely (although wanting reason) by the very conduct of sense make hast to the custody of their Shepheard: this then being most certaine that all that goe astray from the wayes of God, and so continue wandring either till the day of their visitation be past, or till death take away the time, and place of repentance, shall be devoured of Hell, and destruction, oh how should this move us, speedily to returne to the fould of Christ, to wash away our sins with the teares of repentance, to redeeme the time, and to be warned, that they come not into this damnation:

Hence

Hence may all obstinate, and impenitent sinners to their terrour, see the assured end of all their wicked courses by the eternall damnation both of body, & soule. What then shall become of all Idolaters, Adulterers, Drunkards, Swearers, breakers of Gods Sabbaths, covetous earthwormes, Usurers, Oppressors, and such like, that live, and dye in their sinnes? Surely, they shall be bound up in bundles to be burned, they shall goe into everlasting pain. Malefactors on earth have some hope after sentence to escape their temporall punishment, for men are drawne by many meanes to revoke their sentences, and to grant their gracious pardons: but in this iudgement the damned have to doe with God, who is feared by no mans greatnesse, altered by no reward, with whom is no changing or shadow of turning, and therefore his sentence is unrecoverable; neyther after this life is there any time, place or liberty of repentance: but as the Tree fals so it lies, eyther to life or destruction.

Amen.

FINIS.